

CHRISTIAN TELESCOPE

AND UNIVERSALIST MISCELLANY.

VOL. 4.

"YE SHALL KNOW THE TRUTH, AND THE TRUTH SHALL MAKE YOU FREE." Jesus Christ.

NO. 45

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Miscellaneous.

NORTHERN ASSOCIATION.

A Quarterly Session of the Northern Association of Universalists was holden, according to adjournment, at Barre, Vt. on Wednesday and Thursday, 18th and 19th of July, 1828.

Ministers present:—Brs. Palmer, Babbitt, Coburn, Browning, Moore, Vose and Balch.

Public exercises were attended in the following order:—

Wednesday, A. M.

Prayer by Br. J. Moore. Sermon by Br. W. S. Balch,—*Aets*, iii. 19. Prayer by Br. E. Vose.

Wednesday, P. M.

Prayer by Br. Balch. Sermon by Br. J. Babbitt,—*Mark*, xvi. 15. 16. Prayer by Br. M. Coburn.

Wednesday Evening.

Prayer by Br. Moore. Sermon by Br. Vose,—*Matt*. viii. 11, 12. Prayer by Br. Balch.

Thursday A. M.

Prayer by Br. Babbitt. Sermon by Br. Coburn,—*I. Cor.* v. 8. Prayer by Br. Browning.

By request of the Society, the Universalist Meeting House (which has lately been erected) was dedicated to the service of the ONE true and living God, the universal Parent of Creation, and supreme Controller of all things.

Thursday P. M.

Dedicatory Prayer by Br. Balch. Sermon by Br. Moore,—*Psalms*, xxxvi. 7, 8. Concluding Prayer by Br. Vose.

ADDRESS.

To all those of like precious faith with us, and all to whom these words may come—descendants from the same great Fountain of light and love, and co-heirs with us to an equal state of unfading glory: Grace be unto you, and peace from God the Father.

Beloved Brethren—Under the protection of indulgent Heaven, we have again been permitted to meet with our brothers from various parts of our happy State, and cordially reciprocate the friendly salutation of brotherly love and christian fellowship.—Although we had no public business to transact for the furtherance of our Zion, yet we enjoyed a happy and interesting meeting. Numbers from adjacent towns flocked to our borders, to join with us in the solemn worship of our common God and Father.

We were heartily received and freely entertained by our precious brethren in Barre, who will long be affectionately remembered by us, and for whose welfare our prayers shall devoutly ascend to the throne of grace; and may God in mercy reward them amply for their kindness.

The ministrations of the sanctuary were peculiarly interesting and instructive. Our attention was first called to the important doctrine of repentance, the nature and consequences of which, were clearly stated and forcibly impressed upon our minds. Next, the duty and qualifications of gospel ministers were briefly explained, together with the gospel itself, and the effects which inevitably follow from the preaching of it. After this the kingdom of heaven was defined as consisting in righteousness, peace and joy in the Holy Ghost, and the character necessary to admittance into it was happily described. Then, in order to keep joyfully, the feast of fat things, the necessity of purging out the old Pharisaical leaven of malice, wickedness, and self-righteousness, and the propriety of substituting the pure leaven of sincerity, truth and humility, was powerfully urged upon our understandings. Lastly, the loving kindness of God was eloquently portrayed, as the great and important reason why the children of men should put their trust in him, and, in fine, we were not suffered to depart, till we were abundantly satisfied from the spiritual fulness of the house of God, and had been made to drink copiously of the pure waters of life from the river of God's pleasure.

Our brethren, in exercise of the means God has given them, have erected a handsome house for worship. It stands on a small eminence in the upper village of Barre. It is built of brick, finished in a neat and elegant, though not superfluous style, of a decent size, two stories high, with a belfry and bell, donated by a private citizen. During our session the house was well filled, and on the last day was overflowing full. It rejoiced our hearts much to discover many brethren, who differ from us in some respects, in the assembly, who had come up hither to the Lord's house to join with us and worship the God of our fathers.

The solemnity and interest of the meeting were greatly heightened by the excellent performance of a large and well-skilled choir of singers, who chanted the praises of God, and did honor to themselves and their profession. Little children who can hardly lisp, distinctly, their words in common conversation, here unite with their fathers and mothers, their heaven-like voices in musical strains of praise to God. Surely from the mouths of babes and sucklings has God perfected praise—Long may you, dear children, tune together your melodious voices to swell the inspiring theme of praise to Deity, in this house your Fathers have erected, and, when called upon to enter "a house not made with hands," be enabled to join with angels and all the ransomed of the Lord, to sing loud pæans of glory in never-tiring strains, throughout a boundless eternity.

Dear Brethren, in view of the loving kindness of God to us, and his goodness to the children of men, in chasing moral darkness from the human understanding, and causing the exhilarating rays of light and truth to burst in upon the intellectual world, ought we not to be engaged on our part? or shall we fold together our arms, and, in indolence, slumber away the remainder of our days? The present is an important era in the christian church. And while every exertion is making by the adversaries of truth to hinder the progress of light and liberal christianity, shall we lie dormant? Shall we stupidly suffer the shackles of bigotry and superstition to be riveted to us, stronger than in the dark ages of the tenth century? Can we, unmovingly, lift a little the curtain between us and future ages, and in the lapse of a few years, see, with complacency, our children, or children's children fettered by the creeds of designing men, and hand-cuffed with the fear of church excommunication, led, by crafty priests, with the three-fold cord of ignorance, bigotry, and superstition, to submissively pay their homage

at the shine of self-styled Orthodoxy? If so, a little more yielding the so often-asked-for money, and a little longer submission for the sake of popularity will bring the happy period about; and we shall have inquisitions, dungeons, racks, and gibbets in abundance. But

brethren, we are persuaded better things of you. Then let us come forth to the light of day, and no longer walk in darkness for fear of being calumniated by modern pharisees.—We enjoy the richest of heaven's blessings, liberty, and peace. And shall we not endeavor to stand fast in our liberty, and also strive as much as in us lies, to bring others into the same liberty? Let us be up and doing, and in exercise of the weapons, prescribed in the New Testament, fight manfully the spiritual warfare, and toward the reign of righteousness and glorious emancipation of the vast family of man from the thralldom of sin and misery. And may God in mercy assist all our laudable undertakings; afford us the spirit of love and forbearance, and finally bring us to the praise of his own name, to whom be glory in the church, throughout all ages—Amen.

Per Order, WM. H. BALCH.

FEMALE PIETY.

Fair reader! do not startle at this subject, nor turn the leaf over in disgust. We are not going to preach; and if we prose dully for a few moments, we will not make war upon your smiles, nor exhaust our rhetoric on the thankless task of inducing you to lay aside your cheerfulness. By piety, we mean not monastic severity, nor the resignation of those pleasures which render life agreeable. We are not of that tribe of ascetics who centre piety in seclusion, or who recognise a devotional spirit only in penance and prayer.—True piety has a wider field for exertion; is altogether unmingled with that bitterness of feeling which vitiates the sweets of life. It is not necessarily at war with the temperate indulgence of the appetites, or the propensities of our nature. It aims not at encroachments upon their proper confines, and attempts to restrain them only when they threaten to evade those limits which God and nature have assigned.

Piety is not the feeling of a moment, the temporary effervescence of enthusiasm, nor the fitful rhapsody of a heated imagination.—It is a calm, a steady and a sober feeling,—sober, though it smiles,—steady, although, in the hurry and bustle of life it may not be seen,—calm, although it is by no means dead to the deepest sympathies. Its seat is in the heart, and the heart, therefore, is the proper field for its exercise. It is cheerful,—it is not unwilling to be gay, but it is not thoughtless, it is never inconsiderate. Having its seat in the heart, it is the deepest, the fullest fountain from which the streams of benevolence can flow. Although it cannot wholly control, its business is to regulate the affections, and to assign to every object its due share of estimation and regard.

One of the chief sources from which the female sex derive their highest enjoyments, is the gratification of those tender sensibilities with which, by nature, they are endowed.—Their love once placed upon an object, is as immovable as the insect that grows upon the

rock, which dies in the struggle to retain its hold. The nice susceptibilities of the female heart, render it peculiarly open to the cultivation of those feelings, which spring from the indulgence of the best affections. That these affections were implanted in the bosom, for the best purposes, none will doubt,—that their indulgence is accompanied with the most unalloyed pleasure, many have experienced, and all will readily admit; and that the degree of pleasure experienced from the indulgence of these affections, is in some respects commensurate with the worthiness of the object upon which they are placed, is a truth, which, although some may be disposed to doubt, no one will be so hardy as to deny. If then the indulgence of the affections is considered, as it undoubtedly is, one of the sources from which our best pleasures are derived, and the intensity of those pleasures be increased by the worth of the object on which they are concentrated, there must be a pleasure in piety, inaccessible to those whose desires are confined to the perishable things around them.

The duties of the female sex all concur in enjoying the cultivation of a pious and devotional spirit. To them is confided the helplessness of childhood, the trials of sickness, and the infirmities of age, and it is necessary therefore, that they should feel and appreciate their deep responsibility. The pillow of sickness is softened by their endearing attentions; the troubles of the world are alleviated by their affectionate offices; and it is from them that the tender minds of the young are to receive their first, their most lasting impressions. If the pleasures and the gaiety of the world have wholly seduced the female mind from the contemplation of those subjects which show that she is a responsible being; if the round of fashionable pleasures, a fountain in which, by dipping she is drowned, she must be dead to the discharge of those silent unobtrusive offices which tend to develop the charms of her moral nature, and awaken that intensity of interest, which most entirely endears her to our hearts.

The softer, has often been called the weaker, sex. The term is doubtless intended to imply a want of physical, rather than of intellectual strength. And if she is thus weaker, there seems a peculiar motive for confidence in that Being by whom the weak are made strong.

From a consideration, also, of the intensity of her affections, a powerful argument is derived, to show the peculiar fitness of devotional feelings to her moral temperament.—The cares and troubles of life, which crowd in denser succession upon the stronger sex, may overwhelm the consideration of lighter disappointments and wean the heart from preying upon itself, even when thwarted in the

objects of the strongest desire, or when the dearest possessions are wrested from them.—But to woman, secluded from the bustle of life, the rivalry of fame, or the prosecution of personal aggrandizement, there is no retreat from the gnawings of disappointed love, the

agony of misplaced affections, or the wasting corrosions of domestic calamity. Her solace must be all within; and that, too, a powerful antidote to the poison of affliction. Where then, can her soul find refuge, but in those devotional feelings, which teach her that the sorrows of this world are not to be compared with the glory that shall be revealed.

But there is a consideration stronger than any to which we have yet alluded, which, while it applies to mankind, in general, will be found of peculiar application to the female sex; since their affections are not only stronger, but more ductile, than of those of the other. The perishing objects of earthly pursuit will, sooner or later, have an end. The pleasure derived from the pursuit of those objects must naturally perish with them. But the heart, in which the desire of those pleasures resides, being thus cut off from a fruitful source of its happiness, remains forsaken and solitary. The other avenues of enjoyment and satisfaction having never been open, allow no entrance to additional pleasures, and the old channels having been drained and dried, the supply which had once been afforded, fails, and nothing remains within the heart, but itching desires and uncontrolled passions, doomed never again to be satisfied. Hence in the language of inspiration, "they who sow to the flesh, shall of the flesh reap corruption." To those whose enjoyments are sensual alone, whose moral feelings have never been cultivated, to those who by the indulgence of benevolent feelings, and the discharge of moral and religious duties, have acquired no foretaste and relish for the felicity of the blessed above.—God has promised no future reward—heaven can furnish no happiness. So that the misery which inevitably attends a sinful and inconsiderate course of life, is not so much the punishment inflicted by Divine justice, as it is the necessary and unavoidable consequence of such a course.

As well may the husbandman who sows his field with tares, expect to reap the most valuable grain at harvest, as one who has neglected the culture of moral excellence, may expect to enjoy the happiness in reserve for those who excel in righteousness—a happiness not so much the reward, as it is the necessary consequence, of a virtuous course.

We have alluded to the peculiar application of these considerations to the female sex, principally on the ductility of their affections. The worldliness of the mind of man, hardens him against the impressions which take such strong hold of the female heart. The pride of his nature revolts at the idea of dependence and renders him more regardless of the consequences of his own obduracy. Far different is the case with woman. Her domestic occupations are attended with none of

those engulphing cares, those deep anxieties, into which, the other sex are often plunged.—In the midst of her industry, her mind is at leisure, her heart is free to indulge those meditations, which, as they produce, so also do they render pleasant, the feelings of devotion. Hence we find that the sex is distinguished above the other, for the attention to the duties of religion, and that the number of attentive worshippers at the altar, among them, is far greater.

We have alluded to this subject, as one which, above all others, promotes the happiness of this life, verifying the saying of inspiration, that Godliness has the promise of the life that now is, as well as of that which is to come. It is true that the pleasures of mirth and of merriment will be lessened, because it is seen that their foundation is slender; that the passions must be in some measure subdued, because, when their barriers are broken down, they will let in a flood of evil—but the happiness of the heart is increased, and the heart must be the fountain from which all solid enjoyment is derived. In concluding this subject, we cannot refrain from introducing those beautiful lines of the poet, naturally connected with the remarks we have just made.

—“Never man was truly blest,
But it composed, and gave him such a cast,
As folly might mistake for want of joy;
A cast unlike the triumphs of the proud;
A modest aspect, and a smile at heart.”

SHORT SERMON—NO. 1.

“And he said unto them, Go ye and tell that fox, Behold, I cast out devils to-day and to-morrow, and the third day I shall be perfected.”—Luke xiii. 32.

The occasion of these works being spoken, was the following: Jesus had been delivering his testimony as the Messiah, of whom spake Moses and the prophets, and some of his religious adversaries, taking umbrage at what he said, feigned themselves friendly, and informed him, that he had better seek his safety in flight out of that vicinity, that he might escape the fury of the civil magistrate. “The same day there came certain of the Pharisees, saying unto him, get thee out and depart hence: for Herod will kill thee.” But he who knew the authority under which he ministered, as well as the motives by which his worst enemies gave him the admonition, returned the divinely mild and fearless reply, which I have read as the subject of our present labors. “He said unto them, go ye and tell that fox, Behold I do cures to-day and to-morrow, and the third day I shall be perfected.”

That clerical stratagem did not succeed according to the expectation of its authors.—The Publisher of the new doctrine, which was so highly despised, by pharisaic and hypocritical professors, was not to be terrified by the friendless warnings of “blind guides,” the powerless denunciations of angry priests, nor the impositions of their mistaken votaries.—His doctrine was divine; his motives, pure; his benevolence, universal; his kingdom, not

of this world; and his Sender, omnipotent.—As little had he to fear from their opposition, as to admire in their conduct. Every weapon they wielded, was under the super-direction of infinite Intelligence; every pain they inflicted, accelerated the plan of man's redemption; and every drop of sweat and of blood which they caused to fall, would become a star or a sun, in the crown of his final triumph and glory.

With these general views of the subject, we cannot but admire the independence and magnanimity of Jesus in the message which he directed his informers to deliver to Herod: “Go ye and tell that fox, Behold I do cures to-day and to-morrow, and the third day I shall be perfected.” What! did he return no tidings of indignation and hot displeasure, towards his wily and potent enemy? Did no lightening stream from his eyes? no thunders peal from his lips? What! no threatening of a quenchless, endless volcano in the eternal world, into which Herod should be plunged headlong, for daring to acquiesce with angry priests? No, my friends; nothing do we hear of all this, from the blessed, the holy servant of God and friend of man. Nothing but a positive declaration of the principal objects of his mission. To cast out devils and do cures, healing all manner of diseases among the people, that on the day appointed, he might be perfected, was worthy the labors and character of Jesus. He waged a successful war against the enemies of man; against demons and all maladies of every description, both natural and moral.

But we have by no means exhausted our subject. There are certain peculiarities inferable from the passage we have read, by which his character is rendered amiable and glorious. There is an implied *antithesis* in the text, which should not be overlooked.—For, if “Herod” as the subtle and voracious enemy of Jesus, was properly styled a “fox,” then, we may reasonably infer, that Jesus should be considered as a Lamb. This agrees with the testimony of John, who seeing him approach, exclaimed, “Behold the Lamb of God, that taketh away the sin of the world!” To contrast the disposition of the “fox” and the “Lamb,” might serve to illustrate the subject under consideration, and mark the difference between the policy of the wisdom of this world, and the purposes of that wisdom which is from above. Wicked and designing rulers, who are partial in the administration of government, especially those, who are under the influence of a corrupt clergy, are very properly represented by the well known animal, before mentioned.

The “fox” is an extremely cunning, and knavish creature, slyly effecting his destructive purposes, while those who suffer by his depredations, are unprepared for resistance. Some of them, having got their foot into a gin, have bit it off and fled. When they are hungry, and cannot otherwise obtain food, they have stretched themselves out, and re-

mained motionless, as if dead; on whose carcass the fowls alighting, have been snatched and devoured in an instant. When the hunters pursue them to their den and take them, they feign themselves dead, till an opportunity presents to run away, and escape destruction. Such are the means by which, tyrants and priests co-operate generally, in enslaving the bodies and souls of men. Their plans are laid in the dark, or in secret. They live in this world, on the vassalage and degradation of all, excepting a select number of favorites, who are supposed to be of the same blood with themselves, and they expect to fatten on the sufferings of their oppressed subjects in the eternal world. For a while, they will exhibit no signs of cruelty and carnage, till the unsuspecting repose sufficient confidence in them, and indulge them with adequate power, when, to their astonishment, they are grasped in the iron arms of oppression.—If detected, as tyrants and impostors, to feign themselves dead to their former ambition and propensities, is the most hopeful method to make an escape; and it is no more than justice to observe, that king-craft and priest-craft must ever go hand in hand, to secure the perpetuity of either. “Divided, they fall.”—When Church and State unite, farewell to liberty, independence and equal rights. Kings, potentates and emperors have swayed the sceptre of tyranny and usurpation through the co-operation of ecclesiastical dignitaries.—For this union of exertion, in enslaving their fellow-creatures, corrupt priests and false prophets are so called “foxes.” “O Israel, thy prophets are like foxes in the desert.”—And when the human family are denominated *sheep*, as we read, “Feed my *sheep*,” then, are those voracious, religious animals, called “*wolves*.” “They are *wolves* in sheep's clothing.” When the ministers of Christ go forth in his name, and speak with his voice of love, and grace, and truth, it is said, “Behold I send you forth, as lambs in the midst of wolves. Be ye therefore, wise as serpents and harmless as doves.” Hence, we see the contrast kept up, as before observed. The “lamb” in opposition to the “fox,” is the most guileless, harmless, inoffensive, animal. It suffers the fury of others, and injures none. By its fleece we are clothed; by its flesh we are fed, and ought to be incited to distinguish our lives by its temper, as with badges of innocence.

Jesus is the “Lamb of God,” “holy, harmless and undefiled.” His temper was perfect mildness; his life, spotless innocence. On him we feed, by faith and hope, “as the bread of God which came down from heaven,” and with the robe of his righteousness, we are clad, as with the best garment in our father's house; for he “is made unto us, wisdom, righteousness, sanctification and redemption.”

By the declaration, “Behold I cast out devils and do cures to-day and to-morrow,” we are taught the invariable pursuits of Jesus, in the work in which he was engaged, as the great and all successful Physician of souls.—His course would not be interrupted by the

malignity, obstinacy or frequency, of maladies; and, during his life, his death and his reign, every event would conspire to promote the ultimate success of his mission. Of his death, did I say? But did he suffer death, by the hands of his enemies? then how can it be said, "on the third day I shall be perfected?"

Strange to tell, the reduction of Jesus was the appointed and certain prelude to elevation, and his destruction by death, to his introduction to a resistless, universal reign, in immortality and glory. Wherefore, we are directed to "look unto him, who is the author and finisher of our faith, who for the joy that was set before him, endured the cross despising the shame, and is set down on the right hand of the throne of the Majesty in the heavens."—"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." "And being made perfect through sufferings, he became the author of eternal salvation to all them that obey him." "And all Kings shall come and fall down before him, and all nations shall serve (obey) him." "Thou hast exalted him, and given him a name which is above every name; that at (or in) the name of Jesus, every knee shall bow, of things in heaven and things on earth; and every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." "Thou shalt worship the Lord thy God and him only shalt thou serve." "And all nations shall worship before thee, for thy judgements are made manifest." "Jesus shall see of the travail of his soul and be satisfied." "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead:—and that he died for all, that they which live, should not henceforth live unto themselves, but unto him that died and rose again."—"And as we have borne the image of the earthly, we shall also bear the image of the heavenly."

Hence we learn by the testimony of revelation that, the Saviour will be perfected when his glorious work, as Prophet, Priest, and King shall have been accomplished, in the redemption, reconciliation, and salvation of all who died in the first Adam. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order:—Christ the first fruits; afterwards they that are his at his coming. Then cometh the end, when he shall have delivered the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that did put all things under him, that God may

be all in all." No words can be so arranged as to express more fully and incontrovertibly, the universal dominion of Jesus, in his exaltation, perfection and glorious reign. So far as the disposition of his heart, and the design of his advent are concerned, "he is the same yesterday, to-day and forever." To attribute to him that change of character, by which his glory is eclipsed, his dominion limited, and his gospel dishonored, is to renounce the Bible and believe the traditions of men.

The vision of St. John contains a glorious description of the once bleeding, but now living and perfected Lamb of God. "But I beheld and lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a LAMB, as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth."—"And they not only fall down before the Lamb, because he was worthy, having redeemed them to God by his death, but, the ten thousand times ten thousand, and thousands of thousands, and every creature in heaven, earth and seas, exclaimed with a loud voice, "worthy is the Lamb that was slain, to receive power, and riches, and wisdom, strength, and honor, and glory, and blessing." With the harmlessness of the Lamb, Jesus possessed the majesty and power of the Lion. "Behold the Lion of the tribe of Judah hath prevailed to open the book and to loose the seven seals thereof." Having seven horns and seven eyes, as the Lamb of God, he will not, like the Lion of the forest, blindly gratify his power in the ruthless wretchedness of his opposers; but direct the energies of impartial omnipotence, equal benevolence, and unerring wisdom in the subjection of all enemies, and the reconciliation of all things in heaven and earth. He will dethrone the prince of the air, cast out from the human heart all demons; by his divine catholicism he will effect a radical cure of all moral maladies, and in the dispensation of the fulness of the times, gather together in one, all things in himself, and deliver the reconciled kingdom to the Father;—and GOD BE ALL IN ALL. *Trumpet.*

UNIVERSALISM IN PENNSYLVANIA AND VIRGINIA.

In our last we gave a brief account of the conversion of Mr. J. Myers, a German preacher in Pennsylvania. Since, we have received a letter from a correspondent in that state, the following extract from which will be highly pleasing to our readers.

"I have so much good news to communicate that I hardly know where to begin. Of Mr. J. Myers' conversion you have heard before this. He is proving himself a workman that needeth not to be ashamed, rightly dividing the word truth. He preaches both in German and English, and is obliged to hold his meetings in the open air, the multitudes being so great that flock to hear the glad tidings. He is a gentleman of good talents, and is highly esteemed by all who know him. His conversion, as you may well suppose, has cre-

ated a great excitement in the vicinity where he resides."

"A letter which I received a few days since, from the Editor of the Marietta Pioneer, contains the following pleasing and welcome intelligence. *"I fear not for our cause. Lancaster county will be fully able, in a short time, to fill the desolate places in her own Zion.—What a change! Five years ago the NAME was unknown. Now, now we have one preacher; three more (I may say) preparing for the work, to begin as soon as circumstances will permit them; two persons, well qualified for the task, are engaged in translating sermons, &c. and hundreds of happy, joyful hearts listen to the word, and read the books offered them. Nor should I be at all surprised, if half a dozen in this county were to engage in the work of the ministry. — Esq. has become a convert since you were here, and will preach as soon as the spirit shall bid him go. Your Sermon delivered at Washington, is translated into the German; we are also about translating Mr. Ballou's Treatise on Attonement into the same language."*

Our correspondent further observes, "Why will not Br. — visit Richmond, (Va.)? A society might be raised in a short time. Our friends there are very anxious to obtain a preacher, and have written me to come again, no less than four times since I visited them last winter." He inquires if there be not some preacher who will supply his desk, 10 or 12 weeks during the coming fall, in which case, he would make a journey to Charleston, S. C. and New-Orleans.

The foregoing information is a subject of joy to our hearts. Many of the inhabitants of Pennsylvania are of German extraction, and speak that language. Fifteen newspapers, in that State, are published in German. A way is now open by which the doctrine of God's Universal Grace may be communicated to that part of our countrymen. The field there must be occupied by those only, who like Mr. Myers, preach in German; and may this circumstance induce our newly converted friends to the vigorous exercise of those means which they possess for enlightening their brethren. *ib.*

RICH WIDOWS.

Dr. Franklin used to say that rich widows were the only species of second hand goods that sold at cost. It may, however, be subject matter for argument, whether it is the widow or the estate that sells so readily—a gentleman once left his family, and went abroad in quest of a wife, though poor, being a fine looking person, he soon found one; a widow with one eye, no teeth, and a head of hair red as a fox—the marriage being solemnized and the lady brought home, the brothers of the bridegroom came to congratulate the parties, and when an opportunity offered took the gentleman aside, and asked him how he came to choose for a bride one so intolerably ugly. He put his hand in his bosom and pulled out an elegant miniature of his wife, all set round with diamonds, asked them what they thought of it—What! why the likeness is exact, as ugly as the devil—but la! what a splendid frame! You have it said he—

Let others for the picture feel a flame
I, my good brothers, married for the frame.

THE UNFEELING FATHER—A FRAGMENT

"Does nature refuse to plead for me," said Marinda, kneeling before him, "or does she plead in vain?" "You broke the sacred bonds of nature," said the old man, "when you left a father's fond protection, and a mother's tender care, to pursue the fortune of the only man on earth whom they detested." "An heavenly father," exclaimed Marinda, "forgives the sins of his children—and shall an earthly parent deny the charitable boon a repentant child demands of him?" "To that heavenly father, then," replied he, "I recommend you—I have made a vow which shall never be broken. Let the friends of your husband protect his darling—you are mine no more!" "But these children, Sir, alas, what have they done? Leave me to the cruel fate that awaits me; but suffer not them to perish."

"They are none of mine," said the stern parent, "I will never press them in my arms—they shall never sit upon my knees. I will foster no more ingratitudes. Let him who begot them take the spade and mattock and get them bread. No office is beneath the affection of a parent when children have been ungrateful—I am yours no more."

This was the fatal dialogue between Marinda and her father, in the porch of his house—for she was admitted no further. He shut the door against her and retired to his chamber. The wind blew, and the rain beat hard, and she dared not encounter the tempest; she remained in the porch—pressed her shivering babes to her bosom, and hoped that the morning's dawn would bring mercy along with it. But when morning dawned, she was no more! The servants found her a clay-cold corpse, and the two children weeping beside it.

When Malvolio was called to see the spectacle, he sunk down on the floor; life, indeed returned; but peace abandoned him for ever. He loves the children; but says, heaven in all its stores of mercies, has not one for him.

MARRIAGE OF THE DEAD.

In Europe we generally unite families by the marriage of the living, yet that harmony is sometimes disturbed by quarrels of the parties. In China they do things in a better way, by which the married parties themselves can never disagree; for in the interior province of Samsi, if two friends happen to lose the one a son and the other a daughter, united at the same period of time, which is not unfrequent, since they frequently keep the bodies at home for a year or two, then the parents agree to marry them. They send the usual presents with much ceremony and music; after which the two coffins are placed together, and the wedding dances celebrated before them. These ceremonies performed, they are then laid in the same tomb; and the families are thenceforward considered as related.—*London paper.*

DUTIES OF HUSBANDS.

You who are husbands, must treat your wives with delicacy and attention. Nothing in nature is so endearing, so winning, so captivating, as tenderness; nothing creates aversion so soon, so strong, so inveterate, as rudeness, indifference, or disrespect. She is the weaker vessel, and dependent on you for protection and comfort in all her difficulties. For your sake she leaves her friends, her connexions, and all the world; and should she meet with a tyrant instead of a lover, she may repent of this day as long as she lives. Never incense nor insult her, and as you wish to keep your own temper and peace, never ruffle hers. Never, on any pretence whatever, squander that in dress, drinking or dissipation, which you should lay by for the benefit of your family.

INSTALLATION

Rev. SYLVANUS COBB, late of Waterville, Me. was installed as Pastor of the First Parish in Malden, Ms. on the 30th ult. A majority of this Parish being Universalists, have therefore resolved to settle a Universalist clergyman.

A DIALOGUE**Between a Universalist and a Calvinistic Baptist.**

[It is proper to observe that the conversation, of which the following is the substance, was in the presence of a sick man, who professed a belief in the final salvation of all men. The Calvinist Baptist had frequently visited the declining man, and in addition to deeds of kindness, had endeavored to shake his faith in the doctrine he professed. He expressed a tearful concern for the immortal welfare of his sick neighbour, and did all in his power to alarm him, and destroy his confidence in the God of his salvation. When the Universalist entered the room, the Baptist was relating the religious exercises and joys of a pious old lady, whom he considered a remarkable example of christian resignation. After the usual civilities, and he had explained the nature of his discourse, the Baptist proceeded as follows:]

Baptist. The old lady is really pious, and gives the fullest evidence of being a child of God. Her mind seems to be wholly exercised in religion—she is waiting till her change come, that she may go and be with Christ.—O, it is a blessed thing to give such evidence of being born again by the Holy Spirit, to be reconciled and happy in view of death and eternity.

Universalist. Yes, Sir, it is truly gratifying to witness a scene like that you were mentioning. I can speak experimentally, when I say it is a serious, pleasing sight to behold such instances of pious resignation. It has been my privilege to visit many, whose minds were in a purely religious frame. I have just left the sick chamber of an elderly woman, who is probably in a consumption; she is as perfectly willing to die, as any person in town is to live and enjoy good health. Her faith in Christ is so great and lively, that her only fears appear to be that she may possibly recover, and not go immediately to be with Christ. So I suppose, Sir, that you would consider her a "child of God"—would you not?

Bap. Why, I do not know as I should.—Much depends on circumstances in such cases.

Uni. Ah, and what are the circumstances to which you allude?

Bap. Well, I will tell you, Sir. It would be necessary to know that the person had experienced religion, and had given evidence of a renewed heart, by a life of piety and godliness.

Uni. But if all that is necessary to show that one is the child of God, why do you take so much pains to alter the faith of people on a death bed? Suppose you convert them to your opinion, will that enable them to exhibit a previous life of piety?

Bap. Why, no, I don't know as it would; but there are some instances in which God performs his strange work, and plucks sinners as brands from the burning, even in their last sickness. Still I do not consider it safe, in

general, to depend on death-bed repentance.

Uni. Very well, Sir, you shall have things according to your own weight and measure.—The aged woman of whom I was speaking, was converted many years ago, joined an orthodox church in this town, and has ever since maintained a good christian character, as the venerable clergyman to whose church she belonged can testify. Are these circumstances enough to convince you of her piety and fitness for heaven?

Bap. I do not know as they are. I should wish to know that she embraced the *leading points* of the gospel, before I passed my judgment in her favor.

Uni. But it appears to me you change your ground often. Just now, you called a reconciled, happy frame of mind, the brightest evidence of one's being a child of God; then, you required *certain circumstances*, as the one thing needful in the case; but having them furnished, you are now after something else, and must have them believe right, as well as have them feel and act right. But never mind that; perhaps we shall agree in the sequel, notwithstanding these introductory differences. What are those points you consider so essential?

Bap. Why there are many important points in the faith of God's children. But a cordial belief in the necessity of repentance, of regeneration by the Holy Spirit, and of being saved by Jesus Christ, and by him alone, is indispensable to the Christian faith.

Uni. Very good, Sir; you must yet admit that the aged person I was speaking of, is a true child of God; for she is very clear and steadfast on all those points. She holds that repentance is essential to salvation—that every hard and corrupt heart must be renewed, and that not one sinner will be, or can be saved, excepting through Jesus Christ. So I conclude you will own her as a child of God.

Bap. O yes, I don't know but I shall, if all that is true, and I have no right to dispute your word.

Uni. Well, Sir, I am really glad to see you so liberal and reasonable, after so long a run. I am the more pleased because the good old lady informed me, a few days ago, that she believed in the doctrine of Universal Salvation, when she joined parson K—'s church, and that he knew it; that she had remained in the same faith ever since; and, notwithstanding all the pains that had been taken, before and since her sickness to alter her belief, she continued to increase in faith and joy; that her Saviour appeared more and more precious; and that he is able and willing to restore, in his own proper time, the whole world of mankind. She—

Bap. Ah! you have said enough to convince me that she is not a Christian; she is not a child of God; it is impossible.

Uni. But why so, my dear Sir?

Bap. Because she cannot be a Christian and embrace that fatal delusion. No child of God ever believed that dangerous heresy. It

causes them to grieve to see others embrace it.

Uni. But what do you mean by heresy? it cannot be a cordial assent to the *leading points* just mentioned.

Bap. O no; it is the belief that all mankind will be finally saved.

Uni. Then you call it *heresy*, on account of the *number* embraced in the faith, and not on account of the *means* by which the great work is effected!

Bap. No, you don't exactly understand me; I mean that a belief in your doctrine is enough to convince me, that the person who has that faith, is not a child of God or a true christian.

Uni. Well, sir, now I understand you;—your meaning is, that no person can be a christian, unless he believes in the doctrine of endless misery. That repentance, reformation, and forty or fifty years' walk of piety, together with a calm and fearless resignation to the will of God on a bed of sickness and of death, must all become prostrate before this all-essential article of the orthodox faith. You mean to tell me that *I am not a christian*, but an infidel or a heretic.

Bap. Yes, you may have it so if you please; though I don't wish to say any thing to give offence, or that may be considered improper.

Uni. You have done right, sir, in dealing plainly with me; I want no flattery; nor shall I take any offence at your frankness. I have a very different opinion of you from what you have of me: I consider you a pious, well-meaning christian, tho' I think you imbibe some very erroneous notions of religion. But since you believe yourself to be a real christian, by having been made to believe in that, without which no one can be a child of God, I wish you to instruct me a little, that I may not remain in the gross darkness, in which you think I am. Let me enquire what the unrenewed sinner must do, in order to save himself, or induce God to save him. Because if any thing can be done by me, to escape eternal woe, I engage to set myself about it forthwith.

Bap. O, you misunderstand my meaning, if you suppose I would imply that any thing can be done by us, to save ourselves. The sinner is in a depraved and entirely hopeless state. He is blind, and deaf, and lost, and even *dead* in trespasses and sins, and has no more power to renew his own soul, than a dead man has to see, or hear, or feel, or rise up and walk. I remember very well how it was with me when I was converted. The work was wholly of God. I stood out against the Divine Spirit, till I was overcome by its almighty power, and compelled to submit. I can take no part of the praise to myself; the glory belongs to God, because the work is altogether his.—If the sinner could do any thing towards his own salvation, he would have a right to claim part of the praise, should he do all that was in his power. But God has assured his people, that he will not give his praise to another.

Uni. I thank you, sir, for your kindness in

putting me back into your path again. You do not hold then, that an unconverted person can do any thing, whatever, towards his salvation; but that it is wholly of God. The sinner is blind, deaf, helpless and dead, and therefore wholly and entirely dependent on the agency of the Spirit, for his conversion and salvation.

Bap. Yes, that is my meaning; and not, as you were disposed to imply, that the sinner must do something to save himself. If salvation was of works, there would be no need of grace; but we are saved by grace, and not by works.

Uni. Well, sir, since we thus far understand each other, I want to ask you, what you are calculating to effect by your labors on *this sick man*? I am told that you are daily warning him of his danger, exhorting him to repent, to secure an interest in Christ, before it is forever too late; and much more of the same kind. Now, what propriety is there, in such exhortations?

(to be continued.)

Telescope and Miscellany.

"Earnestly contend for the faith."

PROVIDENCE, SATURDAY, AUG. 2. 1828.

☞ *The necessary absence both of the Editor and publisher, must excuse the small quantity of original matter in our present number.*

TO DELINQUENT SUBSCRIBERS.

It is with extreme reluctance that the Publisher again reminds his delinquent subscribers that an immediate settlement of their respective dues is absolutely necessary. He regrets the *necessity* of so doing, because he is aware that it cannot be otherwise than disagreeable to a large proportion of his *punctual* patrons, who must dislike to have our columns filled with duns for the payment of that, they had been called upon, or paid for, perhaps, months before. For those who are delinquent, we have no concern:—The man who contracts a trifling demand of this nature, without the ability to pay, or who neglects or refuses to pay, without some substantial reason, in a reasonable time, should expect to find nothing but duns on every page.

We have again and again called for our just dues, until we are absolutely ashamed to to ask it, and we are now compelled, once for all, to give this **FINAL NOTICE**, that all demands for this paper, not paid by the 1st of October, ensuing, will then be put in suit, without discrimination.

We find by examining our books, that rising of **TWO THOUSAND DOLLARS!!!** about one half of all our subscriptions, is now due; which we think no small sum for two year's business. We are in want of the money to discharge our honest debts—debts contracted for the support of, and continuance of the paper for the satisfac-

tion of our subscribers, and for the most of which, the Publisher has been compelled to see his business temporarily destroyed, and his office sold. Those who know his situation, cannot blame him for saying, that further indulgence cannot—*shall not be* granted. Those who are not satisfied with the justice of this course, or who so far lack the principles of all dealing among men—*common punctuality*, will confer an especial favour by paying what they are already indebted, and giving us the *pleasure* of erasing their names from our list, that we may not again be compelled to extend other such unfriendly solutions.

FOR THE TELESCOPE AND MISCELLANY.

ON ENDLESS MISERY.

It is the sentiment of some professors of christianity, that God Almighty will bestow upon some of his creatures, never ending happiness in the world to come, and on the rest a state of never ending woe. They declare that he fore-ordained, that this should take place; and that it is out of the power of mankind to do any thing for themselves which could alter the decrees of Jehovah.—A sentiment of so base a character as this, well deserves examination. If it be true, the hope of future bliss is utterly lost to a great part of our race; if it be false, it ought to be immediately discountenanced by all lovers of truth and benevolent hearts; because it tends greatly to subvert all genuine morality and social felicity. In the examination of this sentiment for the purpose of determining the truth or falsehood of it, we have but two methods to pursue. One is, to search the scriptures, to see if this sentiment be contained in them; the other is, to look abroad in creation, to see if God be of such a character as this sentiment represents him to be. In searching the scriptures, we find no such sentiment contained in them. In looking abroad through creation, we find no traces of such a character. All things manifest the goodness and the impartiality of the Almighty. The Bible, and the creation both declare, in emphatic language, that the "Lord is good to all, and that his tender mercies are over all his works;" "That he causes his sun to shine upon the evil and upon the good and sendeth his rain upon the just and upon the unjust."

Having now found, by an examination of the Bible and by a survey of the creation, that this sentiment is not inculcated in either of them, we will endeavor to ascertain what foundation there is for this sentiment with those who believe it. This is easy to do. In the catechism of the "Assembly," it is plainly declared, that "man, by the fall, lost communion with God; is under his wrath and curse, was made liable to all the evils of this life, and to the pains of hell forever." Here this sentiment is to be found. Not a word is said of it in the Bible. That says that "as in Adam all die, even so in Christ shall all be made alive;" that every creature will be heard to say, "blessing and honor and glory and pow-

er, be unto him that sitteth upon the throne
and unto the Lamb forever."

Thus we see, that the opinion of some people, that God will give a part of mankind everlasting life, and the rest everlasting misery is not found in the Bible nor in the Creation, but is the rancorous effusion of the Assembly's catechism, and deserves being discountenanced as a downright falsehood. When men are told, that God is unchangeable, and that he is good to all, and his tender mercies are over all his works, there is but little foundation for supposing, that he will inflict an eternity of torture on those, who do evil in this world.—And there is still less reason for thinking so, when we consider that the Bible asserts that we shall receive an immortal incorruptible, glorious, and spiritual body, and shall be like the angels in heaven and die no more."

J. F. M.

EXCELLENT EXAMPLE.

On Friday the frame of the Meeting house for the Universalist society in the village of Pawtucket, was raised, under the direction of Messrs Earle & Fales builders. It is highly creditable to the Society and to the village that the work was accomplished without the use of a drop of spiritous liquor; beer and light beverages, being the only drink used. Upwards of an hundred persons assisted in the raising, and a gentleman who was present informs us he never saw so little confusion on a similar occasion.

R. I. American.

The believers in the "final restitution of all things in Hampden, Me. met on the 8th day of November, 1827, and were organized into a Society, by the name of the *First Universalist Society in Hampden, Me.*—Chose Jedediah Herrick, *Moderator.*

Jesse Wentworth, *Clerk.*

At an adjourned meeting, Nov. 12, 1827 chose

Allen Rogers, *Treasurer & Collector.*
Jedediah Herrick,—Daniel Emery,—Moses A. Taylor,—Isaac Hopkins Jr.—Edward Snow, *Standing Committee.*

Ch. Intelligencer.

We understand that a Society of Universalists consisting of about forty highly respectable members, has recently been gathered and organized in EMBDEN, Me. The Officers for the current year, are, James Wentworth—*Clerk.* James Cleaveland Esq.—*Treasurer and Collector.* Benjamin Colby Jr. Esq.—Andrew M'Fadden Esq. and John Cragin,—*Prudential Committee.* *Ibid.*

Mr. Joseph P. Atkinson, who was excommunicated, some time since, from the Baptist Church in Cambridge, on account of his embracing the truth as it is in Jesus, has lately commenced preaching Universalism. *Ibid.*

The Society of Universalists at Sandy Bay are making preparations to erect themselves a house to worship in.

REMOVALS.

The Rev. THOMAS F. KING, of Hudson, (N. Y.) has accepted the invitation of the Universalist Society in Portsmouth, (N. H.) to become their Pastor, and will commence his labors in that place in September next. It is a coincidence worthy of notice, that from the commencement of this Society, they have had six Pastors, including Mr. King, and such has been the unanimity of the Society, that in the whole number of invitations given, there have been but four dissenting votes, one of which was for the third Pastor, and three for the fifth. May we not truly say,

"How pleasant tis to see,
"Brethren and friends agree."

Trumpet.

NEW MEETING HOUSE.

The Universalist Society in Dedham, (South Parish,) have recently had a meeting and appointed a Committee to superintend the erection of a House for public worship. We wish them God speed. This Society enjoys the labors of Br. J. C. WALDO, an industrious and faithful laborer in the cause of truth.—We know too, the men of whom this Society is composed; and with such enterprise in minister and people, may we not expect a rapid prosperity. *ib.*

ROCKINGHAM ASSOCIATION.

The ROCKINGHAM ASSOCIATION of Universalists, will meet at Kingston (N. H.) on the fourth Wednesday and Thursday in August next. *ib.*

In Hanson, (Mass.) the Universalists have raised funds, and are making other preparations for building a House of Worship. *ib.*

In Halifax, (Mass.) there is soon to be a Meeting House erected. Preparations are made, funds subscribed, building committee appointed, and all things wear a favorable aspect. *ib.*

NEW SOCIETIES.

The believers in the final salvation of all mankind through Christ, assembled according to previous notice, on the 2d of June last, in Frankfort, Me. and organized themselves into a Society, by the name and denomination of the *First Universalist Society in the town of Frankfort.*—Chose

Abner Twining, *Moderator.*
Aaron Holbrook, *Clerk.*
Amos Sprout, *Treasurer & Collector.*
Nehemiah Rich,—Benjamin Rooks,—Joshua Treat, *Standing Committee.*
Oliver Parker,—Joseph Thompson, *Ass't Collectors.*

Chose Rev. Z. Thompson and James Grant Delegates, and Richard Randin and Joseph Thompson Supernumerary Delegates to attend the Eastern Association of Universalists holden at Lewiston.

Poetry.

FOR THE TELESCOPE AND MISCELLANY. INVITATION TO THE LORD'S SUPPER.

Why strangers to the gospel feast—
His banquet why decline to taste,
And coldly bow at Christ's request,
And health and precious moments waste?

The fleecy flock for you is shorn,
Of finest wooll thy garments spun;
The texture's close 'twill keep thee warm,
But here his love is just begun.

For tho' he's clad thee here below,
The board has spread with dainties rare;
In realms celestial richer 'll flow,
The love that makes thee now his care.

This stream meanders far and wide,
And fertilizes all the plain;
'Tis seen in every rippling tide,
It falls in every drop of rain.

Then haste and take salvations cup,
And solemn chant for favors given;
With sacred joy, O come and sup!
On viands rich and fresh from heaven.

O sinners come, partake this fare,
Jesus will sit, commune with you;
With blood this feast he did prepare,
Thy strength and zeal it will renew.

He'll teach thee how life's race to run,
To curb fierce passions tyrant reign;
In path of duty nerve thee on,
And burst the tempters massy chain.

With humble boldness now come forth,
And fearless meet the proud one's scorn;
Loud, loud his name from South to North,
Let piety thy praise adorn.

STANZAS.

"No tongue will chide a mother's gleam,
Nor mock a mother's sigh."

I have seen the fond mother weep over her son,
As he lay in a shroud on a bier,
Exclaiming—"O my God, let thy will o'er be done,"
And still heaving the while the sad tear.

I have seen his remains carried slow to the grave
While the mourners would follow apace;
I have seen the dust fall o'er the form of the brave,
As they filled up the burial-place.

I have heard the bell toll in the village church dome,
When it sounded in notes sad and wild,
As the parent return'd to her sorrowful home,
Deploping the death of her child.

I have seen her oft weep by the side of her bed—
I have seen a seat, vacant, bereft;
I have seen her in sorrow reclining her head,
And caressing a child that was left! SIGMA.

INNOCENCE.

How sweet is the fresh blooming flower,
When wet with the dews of the morn,
How sweet is the soft stealing shower,
When it drops from the leaves of the thorn.

How sweet is the calm of the night,
When folly and pleasure repose;
How sweet and how full of delight,
Is the first opening bud of the rose.

But sweeter than all is the mind,
Preserved by the virtue of youth,
It possesses a heart that is kind,
A soul that knows nothing but truth. OMICRON

NOTICE—Lost in this town, on Saturday last, two boys, clad in blue, the one 7 and the other 10 years of age. Having expressed their intention of bathing in the cove, and the most diligent search having been made for them without success, it is feared they have been drowned. Persons sailing in the Cove or down the river, will confer a favour on their widowed mothers, by looking for them. Any information respecting them will be gratefully received at the residence of their mothers, third door west of the New Market, Pawtuxet-St.

Married,

In this town, on Wednesday morning, by Rev. Mr. Pickering, Mr. Thomas Barker, to Miss Sally Ann Earle, all of this town.

In Smithfield, Origen D. Richardson, Esq. to Miss Sarah P. Hill.

In Bristol, Mr. Samuel Wilkinson, to Miss Sarah I. Tanner.

Died,

In this town, Mrs. Rebecca K. Gardner, wife of Mr. Thomas I. Gardner.

On Monday last, Abby Pearce, daughter of Mr. Benjamin Dyer, aged 11 months.

At the Hospital, Samuel Trislon, a seaman.

In Pawtucket, Mrs. Olive Taft, aged 42.

In Seekonk, Miss Polly W. Armington.

At Natick, Miss Sarah A. B. Hawkins.

In Bristol, Miss Sarah P. Church, aged 18.

In Warwick, Mrs. Eliza Hopkins, aged 21.

In Northbridge, Mr. David Aldrich, aged 71.

TO THE PUBLIC.

The subscriber is authorised to receive subscriptions and payments for the six following valuable literary works—to wit:

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All that can serve to instruct and to amuse, all that is calculated either to enlighten the understanding, or to improve the heart, is eagerly and assiduously sought after, to adorn the pages of this publication. Dispassionate criticism, moral fiction and meritorious verse, are ever welcome to its columns. The arts and sciences are not forgotten, nor the brilliant witicism, or pleasant *bon mot* lost in a world of pedantry and metaphysics. In short, the most devoted and fastidious attention is paid both to the matter and manner of the work, with a laudable ambition to render it interesting among readers of taste and refinement. An edition of 7000 are published weekly. *Back numbers of the present volume can be furnished.

THE CRYSTAL,

AND LADIES' MAGAZINE.

Published monthly in Pittsburgh, Penn. by H. M. Andrews, at \$1 50 per annum in advance.

Each No. contains 32 octavo pages, and is embellished with a beautiful copper-plate engraving. It comprises brief Moral Tales, Female Biography, Essays in prose and verse, and a spirited miscellany of humour and sentiment, the chief of which is from the pens of gifted females of America and the age. There has but three Nos. appeared which can be furnished.

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This publication, is designed for the entertainment and instruction of youth, by furnishing them with the means of passing an hour of pleasure and improvement, in perusing articles calculated to give them useful knowledge, and to inspire them with the love of moral rectitude. Great care is taken to render it a "feast of reason," producing those soul delighting pleasures which arise from love of country, and a due regard for those ennobling qualities, which stimulate to virtuous actions, and inspire the heart with a desire to emulate those eminent statesmen, civilians, philanthropists and heroes whose names are enrolled on the book of fame. *New subscribers can be supplied with back Nos. if called for soon.

JUST RECEIVED,

A few sets of the "Casket," from the commencement of the present Volume, and are ready for delivery to new subscribers.

JOSIAH SNOW, Agent, No. 7, N. Main-St. Providence, R. I.

PROPOSALS

FOR ENLARGING THE CHRISTIAN TELESCOPE AND UNIVERSALIST MISCELLANY.

The Publisher of the Christian Telescope, in order to increase its circulation and render it more useful in the cause of truth, and the spread of pure and undefiled religion; proposes, by and with the consent of his present patrons, to enlarge his paper to a *super royal sheet* at the commencement of the fifth volume; the first No. of which will be issued on the first Saturday in November, next. By this means he hopes to give more general satisfaction to those who now exert themselves to pay for two papers, instead of one;—as his will contain a general summary of passing events, the news of the week, Legislative and Congressional proceedings, and will be open for the admission of mercantile and other advertisements; and in short, will contain all that generally constitutes a newspaper, and a religious paper united.

This alteration will *not* take place, unless by the general consent of his present patrons; who, as well as others, disposed to become subscribers, are requested to signify their wishes to him, or his Agents, previous to November, next, that he may be guided by the same

CONDITIONS.

The Christian Telescope will be printed on a *super royal sheet* of good paper, in folio form, with new and handsome type, on some suitable day in the latter part of each week, and sent to subscribers at its present price—\$3. per year, or \$2. if paid within six months from the time of subscribing. About one half of the paper will be devoted to News and Advertisements, and the other to its present purpose—the spread of truth, and the cause of liberal Christianity.

JOHN S. GREENE.

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